THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

THE COW.—II.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

I see a vision of the early times
Of cosmic life when from the milk-white seas
Churned from their still and waveless, fruitless peace
To restless fruitful life—as when the rhymes
By magic of their interlinke'd chimes
Awaken forward thoughts and memories
By agitations of the placid breeze
That calm and undisturbe'd moved betimes—
A dazzling vision bright of whiteness rose
With lotus-wreathe'd neck and golden horn
And calm and peaceful eyes and puissant pace.
A wondering gladness filled the churning rows
To see the Kamadhenu bright as morn,
Fulfilling all desires with joy and grace.

Great Thoughts.

Single is every creature born,
Single he passes to another world,
Single he eats the fruits of evil deeds,
Single the fruit of good; and when he leaves
His body, like a log or heap of clay,
Upon the ground, his kinsmen walk away:
Virtue alone stays by him at the tomb,
And bears him through the dreary trackless gloom.

—*Manu.*

Depend not on another; rather lean
Upon thyself; trust to thine own exertions:
Subjection to another's will gives pain,
True happines consists in self-reliance.

—*Manu.*

A wise man adapts himself to circumstances, as water shapes itself to the vessel that contains it.

The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God.

The noble-minded dedicate themselves to the promotion of the happiness of others—even of those who injure them. True happiness consists in making happy.

Patience in calamity: mercy in greatness, fortitude in adversity; these are the self-attained perfections of great souls.

In bitterness there is sweetness; in affliction, joy; in submission, strength; in the God who punishes, the God who loves. To lose one's life that one may gain it, to offer it that one may receive it, to posses nothing that one may conquer all, to renounce self that God may give Himself to us. How impossible a problem, and how sublime a reality. No one truly knows happiness who has not suffered, and the redeemed are happier than the elect.

Faith, hope, and love are purifiers of the blood. They have a peptic quality. They open and enlarge all the channels of bodily vitality. As was learned long ago, "A merry heart doeth good like a medicine." And the self-control which keeps reason on the throne and makes passion serve is the best of all domestic physicians.

Events of the Week.

The defamation case brought by Mr. Maninder Nath Ganguli, Pleader, against the Rev Father Shore Editor, and D. L. Munro, printer of the "Epiphany" and Hamidar Hossain Joradar of Nadia, writer of the articles containing the alleged defamatory statements against Hindu widows came up for hearing yesterday before the Howrah District Magistrate. The writer of the article tendered an unqualified apology which was accepted by the complainant's pleader, and the printer also offered an apology but the complainant said (we consider quite rightly) he was not going to accept their apologies as Father Shore was not present in court. The case stands adjourned to the 21st instant.

* * *

On the morning of the 10th instant "The Englishman" of Calcutta stated that news has been received in Calcutta to the effect that Lord Sinha has been appointed Governor of Behar and Orissa, but enquiries failed to produce confirmation of the report. "The Empire" of the same afternoon says it has received definite information that Lord Sinha has been appointed Governor of Behar and Orissa. We trust the official confirmation of this most welcome news will be received at an early date.

* * *

It gives us great pleasure to announce that H. M. the King has been pleased to approve of the appointment of Dr. Tej Bahadur Sapru L. L. D. to be a member of the Viceroy's Executive Council to succeed Sir George Lowndes K. C., K. C. S. I., on completion of the latter's term of office in December next. He is the third Indian member of the Viceroy's Executive Council appointed under the Government of India Act of 1919. The choice is a really good one and augurs well for the smooth and successful working of the Reforms.

* * *

It is highly gratifying to note that His Exalted Highness the Nizam has ordered that although the sacrifice of cows and camels is allowed in Islam, yet in view of the unfavourable economic conditions prevailing at present the sacrifices of these animals is strictly prohibited in the Hyderabad State during Ecduzzoba and that goat and sheep should be used in future for the purpose.

* * *

The preliminary electoral rolls showing the names of the voters registered in each registration area of the different constituencies returning members to the Local Legislative Council, the Indian Legislative Assembly and the Council of State will shortly be published by posting them in the offices of the registration officers concerned. The rolls of the University constituency will also be published in the Fort Saint George Gazette and the rolls of other constituencies with the exception of the Planting and Commerce and Industries constituencies in the District Gazettes. Copies of the rolls will be available for inspection and sale in the office of the registration officers. With the preliminary rolls will be published instructions specifying the mode in which and the time within which claims and objections are to be preferred. Detailed information regarding the polling stations and polling areas in each district will be published later in the Fort Saint George Gazette for the city of Madras and in the District Gazettes in the case of mofussal districts and will also be posted in the offices of the registration officers.

* * *

'The Nation' writes thus on the debate in the "House of Commons" regarding the policy of terrorism in the Panjab:—

The outstanding feature of the debate on the Indian trouble was Mr. Montagu's dramatic speech, firmly and even passionately rejecting the policy of "terrorism," "racial humiliation," and "frightfulness," insisting on the basis of "goodwill," and declaring "partnership," not "dominion," to be the final political object of the raj. This declaration was, of course, the measure of the danger in India, as well as of the deviation of Dyerism from the best Indian traditions. The Anglo-Indians, with their headquarters at the "Morning Post," rallied strongly to the doctrine of force, tried to shout Mr. Montagu down, and in the division lobby mustered as many as 129 votes for a reduction of his salary. Their host was commanded by Sir Edward Carson, a born leader of Junkers, who, having convulsed Ireland, may well achieve the same service for India. But the sense of the House was with the Indian Secretary. Mr. Churchill, in a useful speech, made it realize what had actually happened in Amritsar and elsewhere, and showed what lenient—surprisingly lenient—military action had been taken against General Dyer. He has simply lost his command, and his chance of active service, but the King has not removed his name from the Army List. The "Morning Post" consoles itself with a collection, with contributions from "One of the New Poor," "Governess," "Cambrige Man," "Thirtyfour years in India," and other familiar and distinguished almoners. On the other hand, the "Times" has done good service in steadying public opinion.

* * *

With one stroke of his pen Mr. A. E. L. Emanuel, the Collector of Dharwar has earned far himself unenviable Notoriety. In an insolent letter, he asks the President of the Dharwar Municipality to report "whether it is a fact, as the Collector hears, that Municipal Schools were closed on the death of B. G. Tilak, a notorious, unrepentant criminal and if so whether he has any reasons to show why the Municipality should not be superseded." This deliberate insult offered to one of India's greatest sons and that so soon after the passing away of the great patriot in the height of his success is rightly resented by the whole country, especially so by the people of Dharwar, as the people's power as embodied in Municipal Councils is challenged there. To persist in hatred even after one's death is quite unchristian and the outrageous words of calumny uttered by the Collector can only be characterised as devilish. To criticise this insane writing is to give undue prominence to its obscure author who, we dare say, will be brought to his senses by the Government of Bombay. Evidently he did not know that even Missionary and Government institutions have thought it fit to close for a day in honor of the departed Lokamanya.

* * *

'Dnyanodaya,' the Christian Missionary journal, rightly voices the public disappointment at the action of His Excellency the Governor of Bombay in disallowing a resolution of condolence on the death of Mr. B. G. Tilak who was once a member of the Bombay Legislative Council. Our contemporary observes:—"It is matter for profound thankfulness that the Non-co-operation movement has so far proved unsuccessful and that the powers that be have acted so wisely in keeping hands off Mr. Gandhi, thus letting the movement 'kill itself in idleness.' It is, however, matter for profound regret that the Government of Bombay has not acted with equal wisdom, tact and judgment in relation to the passing of the late Bal Gangadhar Tilak. For at least one hundred thousand people—one report says two hundred thousand—to assemble for the funeral of a popular hero and no representative of Government to be present is, to say the least, regrettable. More unfortunate still, in our opinion—for we have a consuming desire that Government shall stand well with the people—was His Excellency's refusal of the earnest request of seventeen non-official members of the Bombay Legislative Council to pass a resolution of condolence, the refusal being on the merely formal ground that it was 'out of order for want of notice.' We have differed as fundamentally as either our contemporary or the Government from the late Mr. Tilak but when we remember that, despite all his defects, Bal Gangadhar Tilak was the first Indian scholar in Western India to set the self-sacrificing example of living on thirty rupees a month in order to help his people, when we remember that his 'purity of private life made him a model husband and father'—so ran a resolution of Bombay Indian women, and they ought to know—we say that a great opportunity has been missed by Government and others of identifying themselves with the feelings of the people."

The Hindu Message

The New Economics.

Everywhere men and thinkers in the West are striving to find a solution of the present fierce struggle between the forces of Capitalism and Labour. The latest revelation comes, as we learn from 'The Nineteenth Century and After' for June last, from Silvio Gessell,—"merchant, economist, thinker, born in 1863 of a German father and French mother at St. Vith, near the German—Luxembourg frontier." Gessel's thoughts and theories betray the spirit which his mixed origin stands for,—the combination of German persistency with French elasticity and readiness for adaptation to new situations. While he objects to Socialism on the ground that it eliminates competition which is "necessary for the growth of the race or the individual," he objects also to Capitalism as capitalists are able to earn an income in the shape of interest without themselves engaging in any kind of work. An interpreter of his writes in the above-mentioned periodical as follows:—"The unearned income of the non-working capitalist (the receiver of interest) is deducted from the earnings of the workers. This is exploitation, not true competition." Both receivers of interest on loan-money and of rent of land are Capitalists. Gessel further points out that "about half the earnings annually of the working class go to the capitalists, and that, if no interest were paid, the present income of the employing and working classes would be doubled. Moreover, the lessening or abolition of interest would result in a large increase of all kinds of useful enterprises, which are now prevented by the necessity of paying interest.

The problem with which Gessell has had to grapple is,—how to abolish interest ? He does not favour the expropriation of landowners without compensation, as this would—or might—endanger the safety or stability of the State by causing civil war. He proposes to adopt two measures:—(1) to pay owners the full market value of the land in Government stock kept at par by adjustment of the rate of interest. If the price of the stock tended to fall below par the rate of interest would be raised; if it tended to rise, the rate would be lowered; (2) to issue notes which depreciate a fixed amount—say 0.1 per cent weekly—at the expense of their holders who are bound to fix a penny-stamp every week on the back of each note in their possession. Or they must be at once exchanged for produce or taken to the banks who will at once place the money in enterprisers. In either case, a large impetus will be given to production of wealth. No one will be able to force a rise in the rate of interest by hoarding money or withholding it from circulation. Interest gets practically abolished in this manner, capitalism is crushed, and workers prosper all round. The chief defect in the existing monetary system is that "money, the medium of exchange upon which civilisation depends, can be used as a medium of saving." As above pointed out, this saving and hoarding or lending of money is prevented by the issue of notes which depreciate at a fixed rate per week when in the hands of the holders. Money saved cannot all be offered as loans, when the rate of interest begins to fall more, and more of it is hoarded.

The mischiefs of a general fall or rise of prices are well-known. When prices fall, there is a general paralysis of all economic life. Merchants refuse to purchase goods for fear of having to sell at a loss; consumers also do the same in the hope of being able to buy at a cheaper rate. Debtors suffer, and creditors profit, by a fall of prices. In the case of a rise of prices, the creditor suffers. Also wage-earners, as their old wages will not secure to them the same amount of commodities and conveniences of life. In order to prevent these fluctuations in price, and the resulting economic crises and disadvantages, Gessell advocates a paper-money standard and fixes the general level of prices by issuing notes when prices show a tendency to fall and withdrawing them when prices tend to rise. Thus money contracts would not be attended with uncertainty, production would increase continuously, and confidence would prevail in commerce and enterprise of all kinds.

Lastly, we must note the fact that no one country can abolish interest; the problem is international. In order to stabilise Exchanges, we must have an international money in order to pay the adverse balance of trade. Whenever money is thus passed on to other countries, prices will fall in the country which has to pay. In order to prevent this fall, Gessell proposes to use, for the purpose of such payment, notes specially issued by the countries concerned, all of one and the same denomination to the extent of 10 to 20 per cent. of their note issues.

Finally, we are assured that many of these new principles of economic practice are being applied with advantage in Germany, Roumania, Switzerland, and the Argentine. Gessell's principles and theories have also been formulated mathematically by various writers in Germany and Switzerland, and systematic treatises and journals devoted to the new economic practice and theory have also been appearing in several places in the countries above-mentioned.

The new principles of economics above briefly indicated are likely to be effective for the purpose in view,—viz., that of preventing the owners of capital from securing an income by lending it at interest and the owners of land from receiving a rent. But the entire scheme and programme of the promoters of the measures contemplated or undertaken in order to advance their principles constitutes a violation of the rights of private property. We can understand, or even to some extent sympathise, with the purposes of the Socialists. But it is monstrous that men should allow the rights of private property in theory and yet take measures to effectively destroy them in practice. Such measures would surely cause social discontent and class hatreds resulting in revolutionary impulses or an ethical breakdown which is even more dangerous to men than the disruption of social solidarity.

The truth is that the doctrine of the equality of all men in regard to rights which has been transmitted to the modern world of Europe from ancient days and especially regarded as an

axiom of all public and state life from the epoch of the French Revolution is a fundamental absurdity. So long as what the late Professor Huxley called the "natural inequality" of men is a fact of unquestionable validity, it is difficult to maintain on any rational basis that all have equal rights in any sphere of life. The world of thought and action ought to recognise that such rights as belong equally to all are of comparative insignificance as compared with those which appertain to them in view of the differences in endowment or endeavour attaching to all which we notice in our experience of life. At the same time, when all men are given the rights to which they are entitled, they can easily be taught to recognise the great truth that love and unselfishness is the true basis of all individual happiness and social unity. Just as there is nothing sacred about the so-called principle of equality, so nature has implanted in all the tendency to offer help to others in trouble and find happiness in the life of renunciation in which the emotion of love seeks a natural outlet for itself. The capacity for exploiting fellow-men on which Europeans pride themselves to-day has brought on the present crisis and catastrophe in all its bitterness for all humanity. The world is waiting for a deliverance from the enormous evils of the life of competition for equality among individuals and groups of men. Equality ever fails to secure justice, as it is easy for any one to see in most of the situations of life within the family or the state. This, indeed, is a truism which needs no proving. Human society must be so constituted that, while equality is adopted as the basis of all rights among men, the society must be organised on the basis of mutual help and love among all classes and groups so that the present competition and conflicts may be replaced by the principle of conscious co-operation for the achievement of the true cosmic aim of human life on earth.

Notes and Comments.

Last week, we dwelt at some length on the memorable services rendered to his countrymen by the unmatched patriot who has passed away leaving a void which cannot easily or soon be filled; and we also pointed out what unparalleled and unmerited sufferings he had to undergo in his career of patrotic service, and how the great gifts and graces of his heart and mind enabled him to bear those sufferings with a cheerful callousness which is found only among the martyred saints of religion in all ages and lands. We cannot, however, hide from ourselves or the public what a fall there was in him and what disappointment it caused to all lovers of truth and justice when Mr. Tilak wrote his absurd, baseless, and fanciful exposition of the doctrine—the secret (or रहस्य, as he called it)—of the Gita, and also when, in his pursuit of a pure will-o'-the-wisp, he violated, and induced several friends or followers of his to violate, the principles of Achara which the Vedic people of 'Punyabhumi' had always valued and of which he had always been a faithful adherent and chivalrous champion. At the same time, we are not oblivious of the fact that, when he came back from his visit to forbidden shores, lands and peoples, he went through the expiatory ceremonies which the Aryan religion has enjoined in order to purify too weak or too aspiring human hearts when they forsake the steep and narrow path of Vedic 'Karma.' The Vedic community and its eternal Dharma can gain nothing by such obedience as Mr. Tilak rendered to the divine mandates, but his soul gained all that is worth having in order to help its onward progress to the goal of existence as established by the Veda and Vedanta.

* * *

There is another point in Mr. Tilak's career on which we would like for a moment to dwell here. His views regarding "non-cooperation" are stated to have, in some measure at least, gained for him the good-will of the Anglo-Indian or resident British community in this country. Much blind prejudice is being created everywhere against those who have declared their faith in non-co-operation. Even Mr. Gandhi has said that he wants to proceed by 'cautious stages.' The 'first stage' is to consist only in the resigning of titles and honorary offices. Even if Mr. Gandhi is prepared to go further, those who would confine themselves to the giving up of titles and honorary offices are not to be regarded as rebels or even as criminals. In every country popularly-governed, there is a party of opposition to government. As Disraeli said, "the business of the opposition is to oppose." The business of a popular party which, as in India, has yet to win for their country the rights of self-government is to make the people conscious of the fact that they have no such rights and create 'discontent--but not disaffection'—among them. Disaffection, or disloyalty, or sedition is wrong and unconstitutional,—but not discontent, which is often declared to be 'divine.' If people are discontented, they must exhibit it both in words and deeds and cannot be blamed for it, so long as they do not violate the ordinary law or the law of the constitution. The resignation of titles and honorary offices is no offence against the ordinary law or the law of the constitution. So long as non-co-operators do nothing in violation of the law of the land, no one can have a real grievance against them. We do not think Mr. Tilak has anywhere said a word against non-co-operation of the kind referred to. When non-co-operators pass this stage or do anything illegal and seditious, then will be the time to take action against them either on the part of the Government or of the parties who are opposed to their principles. Alreay the latter have freely begun to speak of "military intervention," "bloodshed," "fomenting a bloody revolution," "anarchy," and use other elegant and sensational phrases as applicable to the situation in prospect before us in India. It is the persons and journals who give free vent to their illusory sentiments of mischievous and selfish egotism in the manner jast mentioned that disturb all peaceable relations between Government and people in India. Such men should be sent either to a lunatic asylum or to their own place beyond the seas so as to prevent them from doing their self-imposed task of creating mischief. The situation at present in India gives absolutely no ground for the apprehension expressed in an Anglo-Indian paper that there are many Indians in this Presidency "whose aim is that Indian administration and society as now visualised shall disappear, —British Rule with it." Indians of all classes are enthusiastically loyal to 'British Rule,'—even though they are anxious to see what is called "Indian administration" made 'more truly Indian' than it is. As for "Indian society," we do not see what this writer means by saying that there are men "whose aim is that Indian society as now visualised shall disappear." The composition of every society is ever changing, and no earthly power can prevent its constant transformation in personnel either by the movements of men or by the working of the natural laws of human life.

* * *

A Madras paper—the 'New India'—says of Sir P. Theagaraya Chettiar as follows:—"Sir P. Theagaraya Chetty may be a good business man, but as a public man in a position of authority he is utterly unfit to be trusted, for he is a mere seething mass of hatred against his Brahmana fellow-citizens, and is obviously unable to keep his followers within the bounds of decency." We, Brahmins, know that we and our non-Brahmana communities are members of the same religious fellowship and brotherhood. We have got on for ages together. If our non-Brahmin groups of Hindus or any section of them are actuated by any feelings of "hatred" or "malignity" towards us, we are more inclined to blame ourselves than them. 'The New India' says:—"It

not only shows incapacity, but a steady malignity, which seeks to dishonour a Brahmana as well as to ruin him." Hitherto, in this ancient and holy land, the people have loved and trusted the Brahmans and followed their lead in all or most matters. If the same is not the case to-day, the blame cannot be entirely cast on the non-Brahmins. It is the influences coming from outside that are mainly responsible for the present trouble. Among these one is the present attitude of Mrs. Besant herself. She has often said,—"I do not believe the caste system can continue in India." She has avowed that for 11 years she tried to induce the Brahmins "to go back to the old duties, to give up the power, the wealth, that they were accumulating, and the life, the larger life of the world, which had become their natural expression." Again, "the Brahmana does not show the Brahmana quality,"—and so on. In answer to this, the Brahmins can well ask Mrs. Besant herself whether she is showing the "woman quality." Whatever be the answer, she cannot complain if Sir P. Theagaraja and others follow her example and even out-Herod Herod in their indulgence in what she calls "malignity" and "hatred." She has set a bad example, and she cannot complain if she finds others who follow it. The truth is that, as we learn from the Mahabharata, the Brahmins have, even when they have taken up as 'vrittis' (means of livelihood) the economic functions of other Varnas, they have maintained their 'dharmas,' as enumerated in the 18th chapter of the Gita. No caste, (and 'especially' the Brahman caste) can give up its 'dharma. Sri Krishna speaks of 'dharmas' of men as sahaja or born with them. Since the commencement of the Kali-Yuga, there have been a succession of political revolutions in India; and this has been long true, as it is to-day, of European and other countries. Everywhere, also, there have been numerous social revolutions. In India, we have still the old society remaining and recognisable, even though many changes have come on. It is the still lingering caste that has preserved this ancient society. It is absurd to say, as Mrs. Besant does, that "the castes will not perform their dharma." Even though Brahmans or others change their 'vrittis (or occupations by which they earn the means of living), they cannot or will not change their 'dharmas,'—at least in India. Mrs. Besant has never, so far as we are aware, made an earnest effort to restore and rejuvenate our ancient social system. She brought to India her Mahatmas, her Senzar Scriptures, her akasic records, her seed Manus and race Manus, her Alcyones and Maitreyas and Stars in the East, and so on. She produced distrust and disturbance everywhere. Last came Leadbeater's "rents in the veil of Time," his revelations of "the inner life," and we than had the astounding revelations in the courts of Madras. Mrs. Besant, from the beginning, assumed the position of a revealer from on high and claimed almost universal allegiance. She never—or at least very rarely—assumed the role of a helper of the ancient religion and castes of India. She brought—or at least helped to circulate—among us only the Theosophical views and doctrines of Madame Blavatsky. For several years, Colonel Olcott kept them in the background and only spoke of the current Aryan religion of the Vedas and Puranas, &c., and thus he was helped to found many Branch societies. When Mrs. Besant began her work, as above described, she stirred opposition all round. Then she began her crusade against caste, and against the Brahman caste in particular. If Sir P. Theagaraya Chettiar and others follow her example, it is not right on her part to blame them. We are astounded at the 'New India's' appearance before the world as the champion of the Brahmanas as a caste. If Mrs. Besant's paper plays its role as a patron of the new 'Dharmika Brahmana society, we can to some extent understand it. Let her leave the non-Brahman castes and the ancient Brahmans of South India to settle their quarrels among themselves. We prefer the "malignity" and "hatred" of Sir P. Theagaraya Chetty and his followers to the championship of the Brahmanas by Mrs. Besant and others of that ilk. After all we are brethren of the same family, and if our non-Brahmin brethren dislike us to-day on one ground or another, we shall soon settle our feuds among ourselves.

Literary and Educational.

Karna to Arjun.

BY V. RAMACHANDRA RAU.

Argument.

[Karna happening to slay, unwittingly, during a hunt, a sacrificial calf, received from the owner of the animal—a Brahman, the curse, namely, that at the time of his death, his chariot would go down into the earth.]

O noble Arjun, warrior-flower!
Cease for a while thy arrowy shower.
My chariot wheels are sunk in earth,
My chariot steeds have lost their mirth—
For, now, their swiftest strength is vain.
And thou hast shot thy shaft again!
O hark, Arjun! my request heed!
Thou mayst thyself such favour need!
Wait till I raise the wheels, and rouse
My steeds' spirits up to war's carouse!
Surely, thy eyes speak kind, thy heart
Is bound their tenderness to part,
And do an act of chivalry,
That shall but fairly reflect thee!
War well, but generous, with thy foe,
Then might and right shall mingled go!
Thy gentle heart is softening, sure!
But this thy charioteer will cure,
And make thy bosom hard as flint,
Erasing Pity's slightest print.
Methinks I see thy bow doth drop,
Thy hand doth fall,—unless He prop
Thy arm with vigour, thy dart with death.
Full good intentioned is thy breath,
But thou hast not the courage, I know,
To voice thy will, and say, "Be't so."
Can I thy hesitation trust,
To be the next while rolled into dust?
O speak! 'Tis not for life I pray;
Nor ask for time to plot to slay
Thee foully—'tis an ancient curse
That sinks my chariot thus. O, curse
On thee, in human foe! A mark
Serve I for all I begged? No spark
Of compassion to praying foes!
Not fallen, but disabled foes!
His arrows swift and sharp he sends—
Go thou my shaft and work amends.
So! so! he falls into a swoon,
I have the effect of a boon;
Till up my chariot is, lie still!
And then my skill shall match thy skill!
[*To himself*]
I feel my end is drawing near,
My mind misgives me—yet, no fear.
In faith, that calf-slain curse thus was;
I fight—in fighting, fall for my cause.

An Account of a Visit to the "Shantiniketan" Ashram at Bolpur.*

BY A. RAMA IYER, M.A.

Bolpur is a small village in the district of Birbhum, about a hundred miles to the North West of Calcutta. But, being situated on the East Indian Railway, it is rapidly rising into a town. The "*Shāntiniketan*" *Āshram* is situated at a distance of 1½ miles from the village proper. This *Ashram* was established about 50 years ago by the late Maharshi Debendranath Tagore, the father of the poet Rabindranath. The land on which now the *Ashram* stands was originally in the hands of the Sinha family of Raipur.† Debendranath was so deeply impressed with the natural beauties and the deep tranquility of the place that he resolved to found an *Ashram* there, and he got hold of the land. He founded the *Ashram*, and there he spent his last days in prayer and in meditation. Especially dear to his heart was an arbour of "Sataparni" creepers. It was in this arbour that he generally sat for meditation. Here we find a marble seat, and on a stone slab near by we can read the following inscription in Bengali characters:—

तिनि आमार प्राणेर आराम,
मनेर आनन्द,
आत्मार शान्ति.

(He is the repose of my heart,
the joy of my mind,
the peace of my soul.)

About 20 years ago, in the year 1901, the poet Rabindranath started a school in this *Ashram*. He thought to himself, "It would be selfish not to share the glories of this place with my brethren. My country and my people should not be deprived of this blessing. It is no use keeping oneself wrapped in silence and inaction. In activity alone can we have the joy of realisation of the Infinite." Thus was begun the glorious work whose fame has now spread all over the globe.

We left home at 6 a. m. by train, and reached Bolpur at 11 p. m. The night was spent in the waiting room of the Railway Station. Early in the morning we set off for the *Ashram*. When we neared the place, we could see that the *Ashram* was situated on an elevated sandy plain. All around were dense rows of the palm, the *sāl*, and the *deodar*, trees. In the centre was a grove of mango trees, with many an arbour here and there. The breeze, laden with the perfume of forest-flowers, was welcoming us to the place. The birds made the air drowsy with their harmony. It seemed as though the goddess of Nature had chosen this spot for her play-ground.

In the midst of the grove are a number of small neat huts, in which live the masters and pupils of the School. As soon as we arrived at the place, we came upon one of the teachers, who bade us welcome with a smiling face. He spoke so kindly that we felt as though we had come upon an old friend. He at once called one of his pupils, and asked him to take us to the guest-house, and provide all comforts for us.

In the guest-house were two or three wooden cots, with beds spread over them. A pot of water stood in a corner. All comforts had been provided. And yet the masters and pupils were ready to attend to our slightest wants. The feature of the *Ashram* that most struck us was the extremely modest demeanour of its residents. From the humblest servant to the master of the *Ashram*, from the smallest boy to the oldest teacher, all showed a charming humility of demeanour. Such was the effect of the holy atmosphere of the place.

As we began to attend to our morning duties, the bell from the temple of the *Ashram* rang the summons for prayer. Being Wednesday, it was a holiday for the school. Every Wednesday is held a special service in the temple, when the poet himself chants hymns or delivers a sermon, in his rich, musical voice. Now bands of boys are seen crowding into the temple, laughing and singing. How happy they are! The teachers are also seen going to attend the service. In a moment, the rich sound of vocal music, mingling with the note of the *Vina* and the *Mridang*, is wafted on the breeze. It seems as though we had found ourselves in the hermitage of a Rishi in Ancient India.

Then we went to the library of the *Ashram*. In a portion of the library building is the office of Pandit Vidhusekhar Sastri, the head of the Sanskrit department. As we were seated by the side of the Pandit, we saw the poet himself advancing towards us from behind. His broad forehead and serene countenance are still vividly present before our mind's eye. We touched his feet in salutation, and Sastriji introduced us to him. We can never forget the sweet kind words that he spoke to us.

The day was soon spent in visiting the teachers and the members of the Tagore family. After sunset, the electric lights gave an added beauty to the scene. Even at this hour, the boys were strolling round the place in bands. Some were singing the sweet songs that are taught at the school, while others were engaged in some discussion or other.

After supper we went to bed, and were soon fast asleep. When it was past midnight, we awoke. Coming out and looking around us, we could see the clear moon shining in the heavens, bathing the tops of the trees in her glory. A solemn stillness held the air. It was as though the whole *Ashram* had sunk into profound meditation. We stood admiring the scene for a while, and again went to sleep.

When we awoke at 6 the next morning, the stream of the *Ashram* life had again begun to flow. At the sound of the first bell at 5 a. m, the boys have all to get up, and attend to their exercise and other matters. Now the second bell had already rung, and the boys were crowding into the bath-room; while some are engaged in bathing, some others are seen coming out, dressed in fresh *Kurta* and *Chadar* after the bath. Let us now go along with these, and note their routine of work. Well, now the third bell has also rung, and the boys are seating themselves underneath the trees for prayer. Look, they have closed their eyes in meditation, and over their faces has spread a deep seriousness. At the sound of the fourth bell, all have stood up in a row, and begun to recite their daily prayer with folded hands. Now rings the fifth bell, and both masters and pupils gather together in the centre of the grove. There we see them all ranging themselves in rows around a spacious platform. The girl-pupils and the women-teachers are also standing there in a row. All stand with heads bent reverently low,—even the little children always bent upon play. All at once is heard the sound of sweet music. On the platform you see a choir of boys standing in a row and singing. Listen, you can distinctly hear the first line of the Song:—

अन्तर मम विकासित कर, अन्तर तर हे !

Under the influence of this song, we are raised into the pure serene for a few minutes, and we cannot but envy the boys who are being brought up under such influences.

After this the classes form themselves, and study begins. Here are no *pucca* buildings to seat the classes. Perhaps you ask in wonder, "where, then, do the boys sit?" Why, under the trees, in open air? They spread their own blankets or carpets on the ground, and there they seat themselves. Even the teachers have to take their carpets with them! Let the graduates of our Universities, who are too proud to sit on the bare floor, remember that some of these teachers have taken high degrees in the Universities of Europe and America. And yet they are not ashamed to sit on the bare floor!

(To be continued.)

* Translated from a Hindi article in the "Saraswati" of June 1920.

† Raipur is only 3 or 4 miles from Bolpur, and is the birth-place of Lord Sinha.

Social and Religious.

The Religion of the Veda.

BY G. RAMACHANDRA AIYAR, B.A., B.L.

LIFE AND ITS OBJECTS.

1. We all claim to be more than animal, and our claim is founded on our faith in a lofty supersensible object for life and in our innate capacity to achieve that life-object. "Life" is one thing; its "object" is another. "Object" is the end, and "life" does but furnish the opportunity and the means for realising that end. Our grasp of the true end of life depends upon the perspective we have before us of life. The true end will be missed if the perspective is wrong or defective either in depth or in comprehensiveness. If the true end is missed, all intermediate (Avāntara) "means" (Sādhanas) will put on the appearance of "ends," each in its own attractive way. Such Avāntara ends or secondary objects of life must, of course, be innumerable. The true ultimate end, as absolute truth always is, is only one, a secondless one. As are all relative truths, Avāntara life-objects too are of various kinds and degrees of reality. As is one's idea of the end of life, so is guided his actual life. If men differ in their final aims, their modes of life and the rules governing them differ also.

TWO MAIN CLASSES OF HUMANITY.

2. Humanity therefore may be divided under two main classes:—

Firstly, those whose prescribed training enables them in due course to understand thoroughly and in the end to realise actually the true supreme object of life, and also to have, in the course of such training, a comprehensive view of life in all its connections and casual relations with past existences and with future possibilities, such a good view of life which would completely reveal also the true relation of the life of each individual with that of every other, of whatever grade of existence, high or low.

Secondly, those, who, having no idea of the real ultimate end for all, are furnished with some vague, general precepts for the improvement of their inner nature and for the guidance of their outward conduct in life, which, if duly followed, secure for them certain wholesome results which are taken by them as the very primary objects of life, but which, if rightly examined in the light of the knowledge of the real supreme end of life, would reveal their immense serviceability, as but Avāntara means or Sādhanas, for adequately qualifying the aspiring souls to reach such supreme end.

HINDU SPECIALITY.

3. You (Hindus) belong to the first class. The non-Hindus all come under the second. Your goal is the only true, final goal for all the living, the only ultimate object of life. It is complete emancipation from the assumed, conditioned life or state of bondage, ignorance and misery that we now know of; it is direct realisation of the supreme spiritual state of eternal, unconditioned existence, of thorough freedom, of infinite consciousness and of absolute bliss; it is the unfoldment of the spiritual fullness of the Self in all, great or small, or happy or no, as these all may appear now. In one word, it is "Moksha." Leading to this Moksha there is only one royal road, and that is the road of Dharma, Dharma eternal (Sanātana). The non-Hindus know nothing of this true end of life, Moksha, and have no knowledge of the road of Sanātana Dharma, ever-existing though it is. Some of your lesser aims of the ordinary earth-life are for the non-Hindus the lofty, supreme objects of life. Some of your first lessons in elementary morality (only some, you must know), intended to guide you in your every-day-life, are the highest teachings of their much-laboured, yet imperfect, codes of ethics; and even these teachings are, in truth, not quite their own, but have been taken to their climes and communities for their benefit (from where? You will yourselves know as we go on.) The non-Hindus again have no information and are utterly in the dark about the prenatal existence, much less antecedents, of the earth-born entities now functioning in the world, and they are not given even by their religions any definite and satisfactory conception about the nature of life and the condition of being even of men among these entities in their promised land of future existence after they are recalled or evicted from their present bodily habitations. Thus practically or mainly all the serious concerns of the non-Hindus, in fact, turn on the question of their well-being during the period of their short-lived existence here and now, with an admixture of a vague thought now and then (in the few religiously inclined among them) of a probable or possible state of existence beyond, a thought which, no doubt, is in its own way able to influence their life and conduct in the right direction.

SUPERIORITY OF VEDIC RELIGION AND DHARMA.

4. A mere admixture like this however is not of much value and is not enough for those whose aspiration is the actual reaching of the final goal itself. Also, such kind of admixture may slowly and imperceptibly evaporate and pass away. In some cases occasional religiousness of the kind, even if strong, may at any time suddenly subside and be no more. The modern-day world is certainly not poor in its resources for the cooling down of anything savouring of religion, especially of religion half accepted and even less understood. Religiousness is meaningless unless it is based on a firm, rocky foundation of the Truth Supreme, unless it permeates the whole life of man in all its aspects, physical and super-physical, individual and social, and unless it is properly guided by the one who has a direct and full knowledge of that Truth and who can successfully make his follower strictly adhere to the particular lines of thought and action prescribed for the purpose of realising that Truth. That alone is true religion which directly points to the Supreme Ultimate Goal of all existence and clearly indicates the ways and means severally available to the variously placed aspiring souls. Your Hindu Religion of the Vêda, which points to Moksha as the goal supreme, is that one True Religion; and your severally prescribed Dharma-Mārgas and Sāstraic practices, which enable you to reach that goal, are such ways and means. The other extant religions of the modern world too are doing their humble work for the good of the non-Hindu humanity and are entitled to have from you respectful treatment, as may appear later on, although they may have no immediate concern with, and do not or cannot teach anything about, the very final end of all knowledge. They are only intended to largely improve the moral tone and to gently touch and prepare the spiritual side of human nature outside your Hindu community, in all natural probability, for facilitating fuller spiritual training in future Dhārmic existences of actual Hindu life. But, *You* who are now Hindus can, if you will, succeed in reaching the very ultimate goal, the loftiest state of absolute perfection of being, by following the precepts of your Ideal Religion and the wholesome practices prescribed by your Dharma Sāstras. If you are really interested in yourselves, if you do not want to be false to yourselves, and if you claim for your souls (or, if you have as your supreme aim) existence eternal and free and perfection in consciousness and bliss, neglect not your Vedic Religion and its peculiar Dhārmic culture, and be genuine Hindus, that is to say, live the true bonafide life of the Hindu and have your own due realisation.

POSITION OF VEDIC RELIGION.

5 You must have at first a correct knowledge of the place of your great Religion of the Veda among the various religions of the world, past, present and future, in addition to your having a right grasp of the fundamental teachings of your Veda. You should remember that the Veda is no scripture, written at any time, as all

An address delivered last week at the Anniversary of the Students' Sanatana Dharma Sabha, Trichinopoly.

Scriptures are, nor your Religion one founded by man, as all other religions are and have been. It is admitted on all hands that there is not one literature in the world other than the Veda, nor one religion other than your own, which is claimed to have been in existence from time beginningless. The Non-Hindu, of course, cannot admit such an exceptional claim of yours. That is no reason however for giving it up yourselves. The Non-Hindu cannot and does not put forward any counter-claim himself, nor can he possibly be in a position to test your claim. You may test it yourselves by actually following the Sastric directions prescribed to enable you to know for yourselves and by your own self-realisation in the end. In fact, your Vedic Religion is the Eternal Universal Religion, the only true and comprehensive one for the guidance of this world and of all other worlds or regions of existence as well, higher and lower, and it is the offshoots of this the one universal Religion, many-sided as it naturally is, that have been made to take root in earthly soils other than your ever holy Bharatavarsha for the slow, spiritual training of such of the sections of humanity as have strayed away from the uplifting influenee of your Vedic Religion: and you may believe it when it is said that there is not one fundamental religious or spiritual truth declared or expounded by any other religion which has not been already specifically mentioned and clearly taught by your religion, and that all the truly elevating Non-Hindu religions and super-physical cults of the world, wherever they may flourish and in whatever communities, are all but earth-born daughters of your Divine Mother-Religion.

NON-HINDU RELIGIONS.

6. Being earth-born ones, though born of the Divine-Mother, they have to be subject to the inevitable terrestrial law of aging and decay, as proved in the case of many a like daughter that had appeared and disappeared before the cradling of the modern-world Faiths. Each one of the young daughter-religions being wedded, to a particular Great Truth, lofty indeed but yet qualified, and being therefore from the outest intended for the promulgation of only a special kind of Divine Message suitable to the conditions and possibilities of place and people, may naturally presume that her prescribed ways alone are the best in and for the world and may also, if haughty enough, attack her sisters and even censure her Divine Mother. She may be declared all-right if her attitude is considered from her own, narrow, one sided point of view, from the view-point of her votaries alone. She may be all-wrong if her special or characteristic ways are tested from the points of view of her sister-religions. Viewed however from the standpoint of the Truth Absolute, from the exalted elevation of the lofty Mother-religion, she and her sisters all may each of them be found right in certain particulars and mistaken in others. Even in regard to the methods of promulgation adopted by the several adherents of those earth-born religions you may sometimes feel puzzled. It is not every one that can win another soul by the right means alone; he alone can do so whose real strength lies in the unshakable truth of the cause he is advocating. Others have to win only by other means. One may have the self-confidence to win by mind-force; anyther may hope to win by the rich volubility of the tongue, by the force of eloquent persuation, another by the sword and brute-force, and another still may seek to win by offering tempting enchantments. One and all of them may feel perfectly satisfied in their respective methods and means becuse their desired end being to them highly laudable, justifies them all in their eyes. You Hindus have no business to judge of such methods and means from *your* point of view. They are not intended for you at all and further, yours is no proselytising religion. The alien ways of propagandism have been intended for the vast majority of people of the human world struggling hard outside the limit of direct influenee of your great Vaidikamatmam, the Divine Mother-Religion.

SOME MISTAKEN NOTIONS.

7. The parent knows the birth of every child of hers, and knows too its respective merits, defects and needs. Neither the earth-born child nor its adherent, however clever, can ever divine the source or coming into being of the celestial Mother whose is true Sanatana existence. The puerile attempts of the Oriental Scholar of the Western birth and of his blind, imitative Hindu follower to fix a date for the birth of the unborn Mother and her Eternal Veda and to fix an original abode, other than your own now, for your Aryan Hindu Genius are all the outcome of ignorance, unbelief and self-sufficiency. I may tell you what True Seers have thought of your Veda and your country, and leave the matter of verification (if possible) on proper researches in right quarters to such of you as have the capacity for such attempts. It is this. At the beginning, when this earth became habitable for man in the present Kalpa (universe-cycle), Aryāvarta was the land found fit and provided for the habitation of the God-men who were made to incarnate on the earth, the Great Noble (Arya) souls, the First Fruits of humanity gathered from the immense stalk of eternal existence of the beginningless rounds of the previous cycles, and the Veda (Sacred Sruti) was the first and best gift the Divine Lord thought fit to make to such truly Aryan incarnated humanity then. Your Aryāvarta has been therefore ever Aryāvarta. The story told of your emigration from the north west or the Arctic Home is all false, as false and stupid as the story of the evolution of your Vedic Religion from nature-worship and the story of your Aryan Race having been preceded by other races and all such theosophical and quasi-theosophical kind of chimerical effusions. I may by the way tell you that there is a vague attempt made by a few modern-day thinkers of the west to locate the earliest dwelling of humanity on the earth, and they are just beginning to state that such original dwelling place was about the Indian Ocean. Though such thinkers are no authority for us now, I have referred to their budding idea to show that our Aryan Hindu claims, such as those mentioned above, cannot be summarily dismissed as altogether foundationless.

POSITION OF NON-HINDU RELIGIONS IN INDIA.

8. From considerations so far had, you may easily understand why all the religions of the world, whatever the ways of their training, whatever the ways of their promulgators, seem to find some support and a little following too in this your Bharatavarsha, and why none of them yet has succeeded in superseding yours (they can never supersede, I assure you). The daughters all find hospitality in this their parents' home, and their occasional impudence too would be naturally condoned for a time; but they or any of them cannot long succeed in giving trouble of the serious kind, nor can they at any time succeed in making this land their own home. Being but earth-born daughters, they may, during their short visits here, now and then pick some little quarrels and create small worries and troubles; but, if they attempt seriously to do more, so as to affect your spiritual interests in any permanent kind of way, the Divine Mother, though kind and forgiving as she ever is, knows how to deal, in obedience to the dictates of Her Lord the Truth Absolute, the Father Supreme, with every one of them in the end, of course, by way of their correction still. They may no doubt claim, and press their claims too with all the vehemence and liberty of the girls of the house, to have any amount of spiritual supply from this their parents' home whose wealth of spiritual lore is indeed, as the girls themselves might know, inexhaustible. Only the girls must be in a position to know the real value of, and to beneficially profit by, the supply required and furnished, without putting it to waste or misuse.

PROPER ATTITUDE OF HINDUS TOWARDS THEM.

9. A conclusion seems irresistible from the above and similar facts that the Non-Hindus, of all nationalities and creeds, are indirectly and virtually the followers

of your universal Sanatana Religion but as purposefully reflected through certain peculiar mediums of such alone of the really innumerable aspects or sides of the Divine Message as have been selected for their practical, immediate guidance by the will of the Great Providence. Though the Non-Hindu cannot and would not believe in and appreciate this great truth, and would also condemn you for saying it, you Hindus need not be blind to the truth yourselves, nor need you fancy that the Non-Hindu communities are all hopelessly fallen ones simply because they cannot rightly comprehend your exceptionally lofty spiritual end and they therefore deny it. Theirs may be lesser ends, being really only relative ones. But, you need not deny the existence of such ends as ends. The existence of such lower ends is not inconsistent with that of your lofty one also, though denied by others. These others may put you down for the followers of a fancied ideal, but knowing the truth as you do, you may stand firm in your Ideal Faith and yet help others in their attempts to secure their own smaller spiritual ends. They may even take you for their opponents, but, you know their attempts are not altogether unworthy ones. You may utilise the very mistaken attitude of theirs towards you as your God-sent opportunity to train yourselves still more in tolerance and patience. I am in this connection reminded, by way of analogy merely, of the position claimed by the Advaitin among us for himself and for his monistic philosophy. He grants that the lesser (lesser, according to him of course) devotional systems of the Hindu spiritual philosophy, qualified monism and dualism, whether Saiva, Vaishnava, Sakta or the like are all true and excellent in their places and for their adherents in view of the respective specifically intended Dharmic objects and devotional practices, and maintains that the fact that the followers of such non-monistic systems cannot comprehend or fully appreciate the supreme truth of absolute monism and would sometimes even call him the follower of a Prachchhannabouddha, and now and then also misinterpret or even call in question the sacred Upanishadic Utterances which declare such truth in unequivocal terms, is no reason or excuse for himself to blame or hate such dualistic or semi-dualistic Hindus, but should be utilised by him as a good occasion for his own firm grounding in forbearance and true all-love.

TOLERANCE NECESSARY.

10. Tolerance is indeed a divine virtue. You have every reason to be really proud of your all-tolerant and all-comprehending Eternal Vaidika Religion. Consider those who follow other religions as your spiritual kindred, near or distant as the case may be, who may sometimes require your help for their spiritual uplift and who are in justice entitled to have it from you. Though found at present incapable of understanding you and your ultimate aims aright, though seen apathetic towards you and misconducting themselves sometimes in their relations with you, they have the right nevertheless subsisting in them to have respectful and sympathetic treatment at your hands, and appropriate spiritual guidance too as occasions for it may arise.

(*To be continued.*)

Legal.

The Judiciary.

BY R. KRISHNASWAMI AIYAR, M.A., B.L.

V

The latest pronouncement of His Lordship Mr. Justice Sadasiva Aiyar on the question of bandhu inheritance finds mention in a report of a case published in the "Hindu" of the 3rd instant. "Justice Sadasiva Aiyar was of opinion that the relevant passage in the Mitakshara was a spurious one and unreasonable and illogical but as he was bound by precedent, he agreed with Napier J. in dismissing the appeal." I am looking forward with eagerness to a full report of the case in the law journals to see to what extent His Lordship may seem prepared to go in his tirade on the Mitakshara. The author of the Mitakshara does not choose to take upon himself the burden of laying down the law but refers to an ancient text from the Smritis. No one has yet the hardihood to deny the genuineness of the text itself, but His Lordship, quite dissatisfied with the principle enunciated in the text, has felt convinced of the spuriousness of the passage. Even as early as 1913 His Lordship expressed his opinion on this text and very much regretted that the learned judges that had occupied the Bench before him and their Lordships of the Privy Council as well had been consistently blind to the patent spuriousness of the text, even as blind as the priest-ridden masses of the Hindu Community which had accepted the text as genuine for centuries.

"The Sanskrit Sloka on which all the remarks of all the ingenious text writers and commentators are based is in my opinion a spurious one. As usual with such spurious texts the authorship is not definitely stated, some saying that it is a text of Vriddha Satatapa and some that it is a text of Baudhayana. The text is not, I believe, found in any work acknowledged as a complete or fairly complete smriti of Vriddha Satatapa. As usual with these spurious texts, the smriti to which they belong is attributed to a Rishi having the same name as that of an acknowledgedly great Rishi but with the word Vriddha or 'elder' attached to the name so that no objection might be raised that the text is not found in the works of the well-known Rishi of that name. And so, we have spurious texts of Vriddha Manu and other Vriddha Rishis. As Mr. Mayne shrewdly points out, the text in question omits mention of much nearer Atma-bandhus of the propositus such as his sister's son and daughter's son's son or maternal grand-father or maternal uncle. As I pointed out in the course of the arguments, the text is illogical, incomplete and inconsistent. However it has to be accepted though, in my opinion, it is not a Shastraic text; for I am bound by the authority of the Privy Council not to rely upon the more ancient and authoritative Shastras where the law has been settled by the courts according to the custom and practice of the Hindu community resident in a certain province even though the custom is based upon less authoritative treatises."

I have not yet come across any pronouncement of Mr. Justice Seshagiri Aiyar accusing the commentators of pious forgeries for he seems content with crediting them with qualified, and in a way justifiable, dishonesty.

"As pointed out by the Judicial Committee in Ranee Parvata Varda Nachiar vs. Ananda, (1868, 12. M. I. A. 397), although the commentators may have been wrong in their interpretation of an original text, their opinion should be enforced as having the sanction of usage for it.... Those who are conversant with the commentary of Vignaneswara will readily recognise the force of the observations of the Judicial Committee. Yajnavalkya's view is often not traceable in the elaborate discussions carried on by Vignaneswara and in the conclusions at which he arrives. The fact is that the commentators felt that any attempt to prescribe rules of inheritance on their own initiative will not find acceptance among the people. They had to justify their position by reference to the sayings of the Rishis. This led them not unfrequently to depart from the literal meaning of the texts commented upon. They found a body of usage which was not in strict accordance with the Smritis. They had to recognise the force of such usage; but they preferred to say that the usage was within the meaning of the text. The commentaries indicate an attempt to reconcile the text law with the actual usage of the people. The development of Hindu Law is attributable to this progressive instinct." (1915 Madras Weekly Notes 48.)

I do not mean to claim infallibility for the commentators, but I find it difficult to bear with the insinuation that they deliberately misinterpreted the texts either to suit their own views or to justify the existing customs. But certainly this is a milder attack than the one accusing them of manufacturing sacred texts to suit their opinions. It would be more true to say that the learned judges "detect" misinterpretations and forgeries wherever they find their own personal opinions not borne out by the authorities. Mr. Justice Seshagiri Aiyar has given public expression to his opinions in his various utterances and we are quite familiar with them. Mr. Justice Sadasiva Aiyar's opinions are equally well-known, for as he

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himself says in 1915 Madras Weekly Notes 880 at 905: "I believe it is not quite a secret that I am not over fond of the Mitakshara joint family system with its theories as to rights by birth, survivorship, exclusion of females from inheritance (speaking generally), discouragement of claims to separate and self-acquired properties etc." Personal predelictions do go a long way towards colouring and distorting the perspective and as remarked by His Lordship in 1915 Madras Weekly Notes 671 at 688: "Historical deductions almost always differ according to various idiosyncracies, sympathies and prejudices of the students of historical data." It will be well for the learned judges to remember that the ancient commentators were at least as honest and sincere, if not more, as the modern would-be interpreters of the sacred writings of the Hindus. The orthodox Hindus are after all human, in spite of their proverbial patience, and naturally resent any interference with their time-honoured faith in the sanctity of their Dharma Shastras. The Christian missionaries, the present-day Samajists and Theosophists and the "research scholars" are formidable antagonists themselves to the orthodox faith, and my only plea is that judges need not give currency or weight to their views by incoporating them in their judgments when there is no apparent necessity to do so.

Even Manusmriti does not escape Mr. Justice Sadasiva Aiyar's condemnation. "The text of Manu as now found was not as Manu pronounced it but as Bhrigu (to whom he gave the general principles) expounded it to other Rishis. Most of the Slokas of even Bhrigu's dictation have been lost and many pious forgeries have crept in through medieval priestcraft" (37 M. L. J. 405 at 420.) While the Manu Smriti is thus lightly brushed aside, we are asked to believe in "the blind pandit of phenomenal learning and memory of very recent times who a few years ago dictated the Pranava Vada to the well-known Benares scholar Babu Bhagavan Doss" (37 M. L. J. 405.) Pranava Vada, I may mention, is the first of the series of books published under the versatile editorship of Pandit K. T. Sreenivasachariar, a servant of the "Suddhas," under the patronage of "the illustrious Dr. Sir S. Subrahmania Iyer, elected by the Suddha Dharmamandalam to publish its books." The commentator of the Pranava Vada is one Swami Yogananda "who is evincing much interest in the publication of *this and other works hitherto known only to the members of the Suddha Dharma Mandala* to which he belongs." "All should know that *the great Suddhas* of old realised the inevitable damage that time did to all old works, and *have repaired, revised and remoulded them* for the common benefit of humanity." [These quotations are from the preface and foreword to the edition of the Suddha Dharma Mandala Gita and the italics are mine. Unfortunately I have not got with me a copy of the Pranava Vada itself for I would then be able to reproduce more interesting quotations. But I am glad, in a sense, that I have not got it, for I would feel tempted to digress into a subject foreign to the subject-matter of this series of articles.]

Miscellaneous.

The Choice in India.

[From *The Nation*, London.]

There was a feature of the debate on the outrage of the Jallianwala Bagh, and the reign of terror in the Punjab, which seems to us to have given it its real and permanent significance. That was the language of passionate reprobation used by the Secretary of State for India. The occasion calls for the clearest definition of its character. For the first time in the history of British India the King's Government has taken its stand by the indigenous Indian people against the prevailing and pronounced opinion of the Anglo Indian civil and military services. It is possible to argue that no such alignment of these two great forces need have taken place. Certainly Mr. Montagu did not desire that encounter. He laboured to avert it, when his better course would have been to give public opinion here the shock of a full and early enlightenment as to the course of events in the Punjab. It came because it could not be avoided. An abominable deed had been committed, blasting our good name, and playing havoc with the case for our intervention in the Continental war. What General Dyer and the military and civil administration of the Punjab had done was bad enough. But what hundreds of Englishmen and English women, servants of the people of India, said about it seems to us to have been far worse. When, therefore, Anglo-Indians began to couple Dyer with Outram and Havelock, and to speak of the butchery of the Jallianwala Bagh as if it were a second relief of Lucknow, there was only one thing for Mr. Montagu to do. Deliberately to found British India on Dyerism would have been to dig its grave, and defile it with a slanderous epitaph. It was Mr. Churchill's business, as a good militarist, to convict General Dyer of a piece of downright bad soldiering. It was Mr. Montagu's to discrown Prussianism; and removing it from its usurped place in our governing system, to call on England to resume the nobler part she has played in the realization of Indian liberty.

Now we will do even this House of Commons the justice of believing that if it had known what Indian citizens suffered in the Punjab during the spring and early summer of 1919, it would have left to Mr. Bottomley the task of applauding their misery. There Mr. Montagu's reticence has been to blame. Very late in the day Mr. Churchill told a bare tenth part of the story; while Mr. Montagu had merely scored the feeble censures of the Indian Government, and of the majority of the Hunter Committee, with a stroke or two of downright condemnation. But for months India has toiled at the work of reconstructing the drama, and only through her work can Englishmen realize what it was that the Government of the Punjab had to answer for. Its defence may be briefly dismissed. Reasonable men must, we think, discard its half-advanced, half-withdrawn theory of a rebellion. A well-established and strongly fortified Power like ours in India requires certain definite tests of the existence of a revolutionary aim. It does not take half-a dozen sputtering mobs as proof; it regards that as part of the ordinary police-work of the *raj*. A shopkeepers' strike (*hartal*), or such a thing as Mr. Gandhi's doctrine of passive disobedience to the Rowlatt Acts, falls into a rather different category. It might be deemed to be serious; requiring at least firmness, and an inquiry into causes. But failing evidence of a seditious organization, or of the wide-spread possession of arms, no well-ordered Government would dream of proclaiming a state of rebellion within its borders. The Government of the Punjab alleged neither one thing nor the other. We find no record of a single shot being fired by any of the mobs. Their weapons were sticks and stones, not rifles or any species of fire-arms or explosive bombs, and in no case were they the first to kill. The murders in Amritsar were horrible; but they took place when the soldiers had fired, after warnings and intervals that, under any theory of an equal sanctity for the life of brown men and white, must be deemed to be grossly insufficient. No European witness, nor any Government or office for which he spoke, alleged an Indian propaganda to seduce our soldiers from their allegiance. The utmost charge was of a seditious street cry or two, or a brutal, abusive placard, an old feature of Indian disturbance. The vast meeting in the enclosed space of the Jallianwala Bagh was unarmed, and for all its fearful toll of killed and wounded, not a hand or a stone was lifted while General Dyer's *battue* went on. Even the size of the throng was partly due to the harmless incident of a religious festival; and on the admission of the Punjab Government "villagers" and "spectators" made a reasonable quota of Dyer's "revolutionary army." As for the present state of the Punjab, the handsomest testimonial to its recent loyalty came (in 1917) from the lips of Sir Michael O'Dwyer. Even after the outrages the Lieutenant-Governor admitted that he had no proof of rebellion. Later on the harshest of our officials failed to detect even a state of anti-British feeling.

We shall conclude, therefore, that in April, 1919, the Punjab, though disturbed (and for good reason) was not rebellious. How was it treated? We do not exaggerate when we say that this province, a vital element in the British Government of India and the recruitment of its army, was simply trodden under foot. A theory of collective crime was set up, and whole towns and villages were marked out for punitive treatment, mainly designed to establish the sacro-sanctity of Anglo-Indian life. Curfew laws and floggings for violating them; forced salaams of Indian passers by to Europeans, however humble; compulsory parades of hundreds of schoolboys and students, coupled with floggings of the "biggest" boys; tortures of prisoners, to extort confessions that were never made, or to get evidence of crimes that were never committed; crawlings on the belly of Indian citizens, happening to live in General Dyer's *via sacra*; confiscation and blackmail by the police; the lashing of a wedding party (this "by inadvertence"); a party of lawyers and notables led handcuffed through the streets of their town; arrests without charge and releases without trial; sentences by the hundred, most of which failed to stand; rigorous confinement in stinking and crowded *oubliettes*; blows; insults; the erection of gallows and whipping-posts in Indian towns; a child's arm struck off at Gujranwala by a bomb from an æroplane; two children admittedly killed in the Jallianwala Bagh, the deaths of many others alleged—such was the lot of some thousands of Aryan and non-Aryan inhabitants of the Punjab. The spirit of these acts is sufficiently described in a single extract from the "War Diary" kept at Government House, Lahore:—

"General Staff Officer, 16th Division, asked to send aeroplanes, and drop bombs, if necessary and a good target presents itself. The opportunity for an aeroplane seems good."

"Good" targets were subsequently found in an Indian High School, in villages like Dulla, near Gujranwala, and in various gatherings of Indian people in the open. Neither there nor elsewhere did any armed gathering appear. There were no assassinations, nor attacks on officials. There was indeed a determined and united rising of the public opinion of India. But what is falsely called the "rebellion" in the Punjab ended with the violence of half-a-dozen crowds, that had been fired on either with little notice or no notice at all, and some more isolated acts of sabotage on the railways. In Delhi and Ahmedabad outbreaks occurred, almost as serious as those of Amritsar. They were treated with firmness and good sense, and promptly died away.

We have returned to this bare recital of the reign of terror in the Punjab in order to make it clear that in so characterizing it, the Indian Secretary accomplished a simple act of justice and truth-dealing towards the Indian people. In our opinion, they should have found other defenders. But the Indian Government failed to remedy their grievance or even to record it; and had they not taken their defence in their own hands, the verdict must have gone against them by mere default. The Government first condoned these acts, and then, having turned loyal India into a hive of discontent by letting loose on it a band of brainless martinets, went back on its own agents and condemned them. The service that made a hero of General Dyer, and resents the tempered punishment which has fallen on his head, has equally failed India. But one force has not failed her. British democracy spoke through Mr. Montagu's voice last week; and, should be leave office to-morrow, will deliver precisely the same message to his successor. If Anglo-India listens, it may have quite a good time before it; for in more than one page of our history humanity and sympathy in service have opened to able British men the true utilities of Government. But if it hardens its heart, and chooses its agents from men who disgrace it, and deny it a future with the India that has arrived, or will arrive to-morrow, it merely precipitates the struggle between the theories of dominion and partnership, and ensures its end.

Reviews.

Benares: The Sacred City: By E. B. Havell London, Blackie & Co., Ld.

This book is from the hand of a great lover of Indian art and ideals and symbolism and is full of value and beauty. Benares is old and young. She is as eternal as God. She is the heart of India, our *avimukta-kshetra*—the field of salvation.

The author points out "its peculiar situation on the banks of a splendid river, with its eastern boundary converted by the current into a magnificent natural amphitheatre, facing the rising sun." But his description of the ancient Aryans is merely conventional and not new or correct. He says however: "Aryan culture and Aryan philosophy form the cement which now binds Hindu Society together from one end of India to the other. The means by which the Aryans handed down to posterity their storehouse of spiritual wisdom, learning, and science, together with their national epics and social regulations, were not the least remarkable of their political ideas." He says about Benares: "One cannot be in Benares city many hours without noticing how closely the stories of the Ramayana and Mahabharata are interwoven with Hindu thoughts and fancies."

Benares is as dear to the Buddhists as to the Hindus. She is thus coeval with Indian development and the later evolution of Hindu thought and life is also reflected in the city. Shiva is the presiding deity at Benares. "In Benares there are fifteen hundred temples, and the smaller shrines are countless." Mr. Havell says: "You may spend hours on the ghats and in the streets and temples watching the old-world customs and the simple faith of the common people, who, however misguided, show an earnestness and deep religious feeling which many conventional Christians might study with advantage." He says further: "The strength of Hinduism has always lain, not in its exclusiveness, but in its extraordinary power of adaptation and assimilation.

I cannot conclude this review without giving the following quotation which speaks for itself: "If, moreover, an index to a people's feelings is always to be found in their art, it is worth noting that there is a vast difference in the artistic quality of the popular art of the present day and that of fifty years ago. It is not only in the attempts of the wealthier classes to imitate vulgar European fashions that the degradation of Indian art is visible. Even in the art which springs from the religious life of the people, in their idols and sacrificial vessels, there is a marked absence of the sincerity and depth of feeling which are conspicuous in the older work. But it would not be wise to attach too much significance to this deterioration, and to assume that less devotion to signs and symbols implied a giving away of the foundations of Hindu beliefs. Idolatry and symbolic ritual were never regarded as indispensable to Hinduism, but rather as a kind of spiritual *kindergarten* to help the masses to understand the abstract ideas of Brahmin philosophy. Hindu reformers have been as earnest as Christian missionaries in denouncing them, and it would be a fatal mistake if the latter believed that by the uprooting of idolatry India must become Christian. It must, however, always be a matter for astonishment that cultured Hindus of great intellectual attainments should regard as adequate symbols of their high philosophic abstractions the vulgar dolls and childish paraphernalia which now, at Benares and elsewhere, take the place of the fine sculpture and splendid art of former days."

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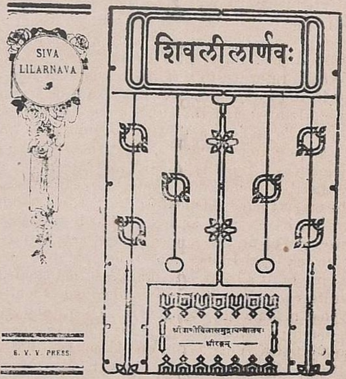

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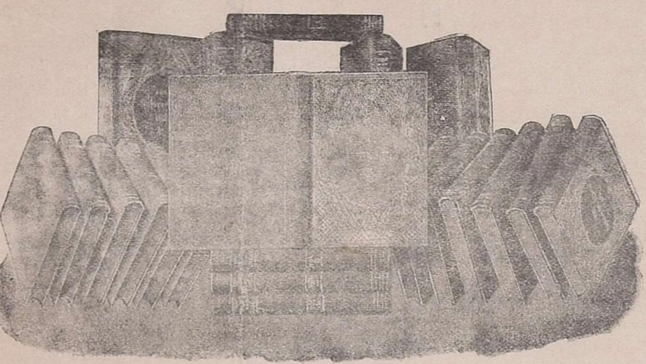

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